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Appreciation
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THE TREE OF HVMANE LIFE,

OR,

THE BLOVD OF THE GRAPE.

PROVING THE POSsibilitie of maintaining humane life from infancy to extreame old age without any sicknesse by the use of Wine.

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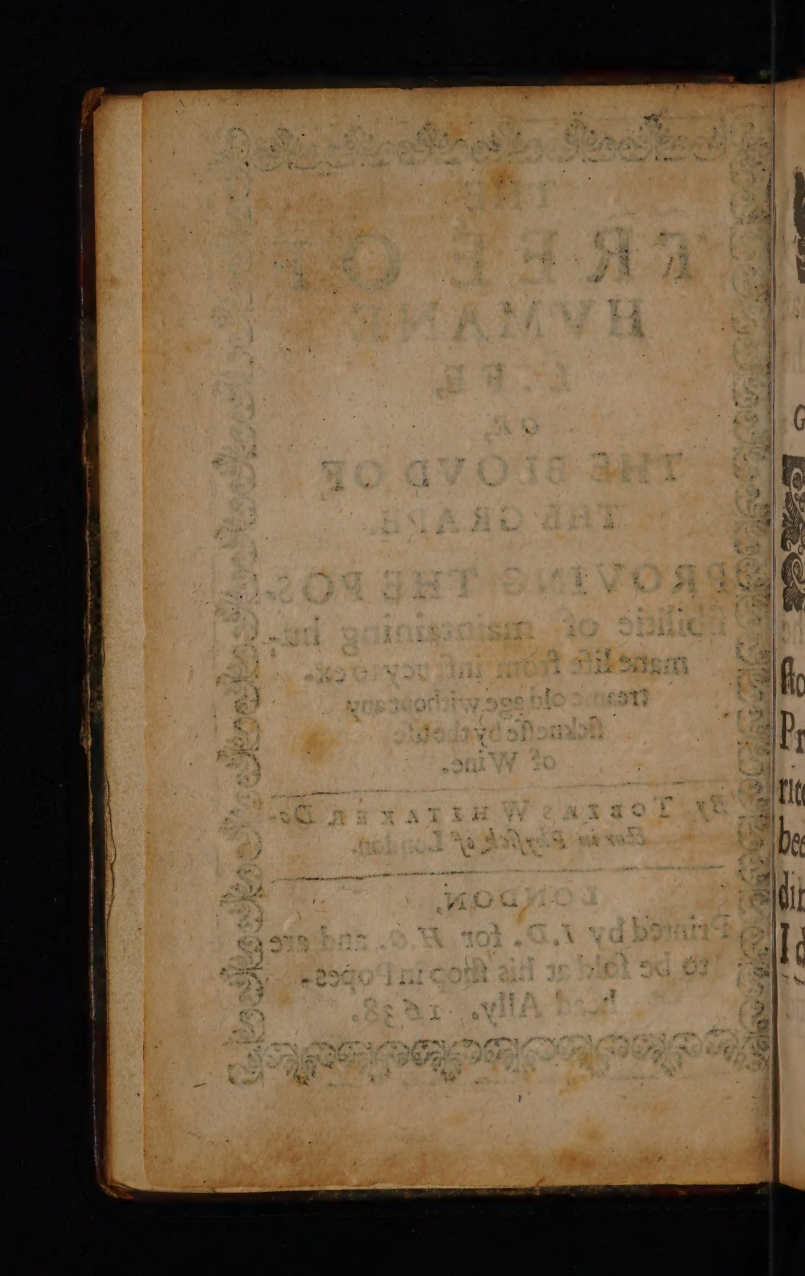

To the Reader.

Gentle Reader,

IF I would have made any particular Dedication, I could ſtoope no lower then a Prince: the ſubject meriteth aſmuch, had it beene handled accordingly: and if it had, yet I durſt not flye ſo high,

though *Riolanus* taketh boldneſſe to tell *Henry* the fourth of France, that the faculty deſerveth the patronage of a Prince, both in reſpect of antiquity, neceſsity, ſubject, and office; For Antiquitie a twinne with the Divine, for ſo ſoone as the ſoule was breathed into man; it was then *Corpus humanum vivens & ſanabile*, and ſo the ſubject both of Phiſicke

and

d Theologie: for had *Adam* never ſinned, yet muſt his body have been preſerved and maintained by diet, which is part of phyſick. But after his fall ſo violated his equall temper, that as then hee became ſubject to mortalitie and naturall decay. Then came in the neceſsity of medicine, and ever ſince for this neceſsitie ſake, hath the Almighty comman-

ded an honour to bee ven to the Phiſiçian, for he hath created him an Angell of mercy. Alſo in reſpect of the ſubject about which this art is exerciſed, it rightly challengeth precedence of all other faculties (except Theologie) for it is the body of man: a world, a wonder, the image of God himſelfe, and ſuch a piece of architecture, as the Almightie

mightie would not vouchſafe to frame without a Councell. The office then of preſerving and maintaining it, muſt needs bee high and eminent, and may well befit a King to exerciſe: Such eſteeme it had obtained when *Avicenna*, *Iſaac*, and other Princes were Phiſicians: nay, the faculty hath crowned ſome to this day with title of Prince, witneſſe the

houſe

houſe *de Medicis*. And if I ſhould ſay it comprehends all other faculties I dare attempt the proving of it. Firſt in reſpect of government as Agents they ought to be obeyed in practice, even by Princes, for they are ſubject to ſickneſſe and muſt die like men; and Iudges which have power to condemne poore malefactors or others, yet they muſt receive their

ſentence

ſentence of death from the Phiſician, if they come to a faire and timely end. And as they make lawes for the well ordering and governing the Republique. So doth the Phyſician preſcribe rules, for the preſervation of harmony throughout this little world, but *ah quantum mutatus ab illo!* ἰατρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων was his Motto in *Homer*. Now if *Stercus* and *Uri-*

na can bee pickt out of the vanities of *Cornelius Agrippa*, it ſhal be thrown upon the purple robes of the Phyſician, by the ignorant or impudent. For Science hath no enemy but ignorance, nor is vilified among any except pigritious and impudent perſons. Then let the ignorant prattle, ſtill the Phyſitian ſhall be the inſtrument of all common good in a Republique,

publique, and if no valetudinarie man of any condition bee able to effect any solid good, either to his King, Countrie, or selfe, as he is not, and the power of restoring and healing him, bee given principally to the Phisician. And if also upon that prolongation of life, if upon but one houre or moment eternity doth or may depend, then consequently the Physician

must

muſt bee acknowledged an inſtrument of ſalvation, principally to the body, accidentally to the ſoule. What if I ſhall ſeeme in the eyes of others to advance my faculty, higher then their judgements wil imbraced yet can I not juſtly deſerve a frowne, where a probable truth is manifeſt: nor is my intention, hereby to undervalue any perſon or judgement,

ment, nor overvalue my own, whatsoever *Cicero* shall affirme to the contrary in these words *Nemingem unquam, neq; Poëtam, neq; Oratorem fuisse, qui quenquam meliorem, quàm se arbitraretur*, but rather to vindicate my faculty of those contempts and dispagements, which various dispositions cast upon it. What I have written concerning the subsequent

ſequent ſubject, begs neither acceptation, nor encomiaſtick favour, nor doe I quit my ſelfe of temerity; *Suffenus* will be a companion for the beſt learned, and ſome wantonneſſe will eſcape the tongue and pen of the wiſeſt man, in this or that thing. Therefore I doe feare no frowne (except from my naturall Prince) and thoſe whom he hath commanded me

to feare and obey, and thus as a loyall ſubject I doe. In teſtimony wherof I have indeavoured to open this myſterie of life and health to my King and Countrey. If I have fruſtrated any expectation in the handling of it, let my *velle* be accepted, *in magnis eſt voluiſſe ſatis.*

THE TREE OF LIFE; OR, THE BLOVD OF THE GRAPE.

THis ſubject is bloud, in that is life; 'tis of the Vine, and that the plant of life; And if I ſhould ſay a Species of that in Paradiſe; my opinion might not in all places, and amongſt all perſons bee rejected: *magis* and *minùs*, may be the difference; for as that was called the Tree of life, ſo is the Vine, and they doe not only agree in the appellation, but in their

nature and effects also. In testimonie hereof *Asclepiades* the Phisitian, both to my former distinction, as also to the appellation affirmeth, The nature of Wine to be neerest to the nature of the *Gods*, and their nature is incorrupt. Secondly, he adviseth the application of it to unsound bodies to reduce them to a sound and incorrupt temper, and in some sence to eternitie, for such a state there is in this world as will be more plainly demonstrated in our following discourse.

How necessary then is this subject, and how difficult to explicate? Necessary because life is short, difficult because art is long: yet if by this Act I shall bee an instrument, to protract life and abreviate art, not only shew the plant, but teach the use, it may prove worth my labour and Countries acceptation.

How ever reason and Philosophie shall be my guide, neither *Hippocrates*

nor *Galen* nor any other authority, further then they are my owne, and agree with reason and truth. As for the abbreviation of art, preservation of life, and restauration of health; wee will comprehend in a small circle, and render in a few words, the summe of all Classick Writers, to this purpose, especially the Foureteene bookes of *Galen* his method of curing, and Six of health preserving: and in these few words exprest *(viz.)* Dyet and Medicine: for thus chiefly and substantially, and by these two wayes are life and health extended and restored, quantity, quality, and manner of application in them observed. Quantity, as it is *vsq; ad vasa & ad vires*; Quality, as it corresponds with humane bodies in generall, or with this and that individuall.

Lessius seemeth to mee to dote more upon quantity *ad vasa*, then any other thing conducing to the pre-

ſervation of life, and yet ſuch a quantity as is not *ad vaſa*, as if Satiation were the Uſher of diſeaſes, corruption and mortality: which I ſuppoſe differeth very much from the ſence of *Galen*, (that is) to preſcribe a *pondus* or ſtreight weight and meaſure of nutriment to all tempers, and ſuch a weight not to be exceeded upon any occaſion. But if hee be underſtood to ſpeake only to men in religious Orders, and ſuch as impoveriſh their bodies to elevate their mindes to pious thoughts and exerciſes, then his Twelve ounces will bee better underſtood and little blamed: but in a phyſicall ſence cannot ſtand with the principles of art. For *Hippocrates* and *Galen* both, will tell him diſeaſes are cured by contrarieties. Inanition by faſting, muſt bee cured by repletion in feeding; and this inanition may bee extreame or not extreame, and then no conſtant *pondus* ought to be obſer-
ved.

ved. But if I understand those Worthies, then thus I explicate their doctrine in this point, and so will leave the Iesuite to his owne order. As for the quality of aliment, that it be *Homogeneall*, pleasant and familiar to humane constitutions and tempers, not only in generall, but also to every individuall, is a point that the Ancients were strict observers of, and not without much discretion. For the judgement of a Phisitian is most seene in his election of aliment in quality answering the temper of the body. For though a disease must be cured by his contrary, yet the temper of the body must be preserved by its own Simile; as heate by heate, and moisture by moisture: but the degree whether more or lesse intense is judicated by nature, and to be ordered by the Phisitian; But this is a paradox to vulgar practicers; who argue falsely upon a true ground, for when *Hippocrates*

ſaith, *Contraria contrarijs curantur*; they like an ignorant Iury will runne altogether upon contraries, both in curing, and alſo in nouriſhing, according to my Simile, making no difference betweene honeſty and diſhoneſty, or contrary and contrary. 'Tis true, contrary remedies muſt be, and are moſt rationally adminiſtred in affects of the body, becauſe a crooked ſticke muſt bee bent as farre the other way to make it ſtreight, according to *Ariſtotle*. But if contraries ſhall bee adhibited to a harmonious temper 'tis the cauſe of diſcord and conflict in Nature. As for example: In a hot and moiſt temper to uſe a cold and dry dyet; Therefore it appeareth plainly that the quality of aliment ought to bee moſt obſerved; But for Quantity that is left to the free choice of Nature, becauſe naturall choice is never *ultra capacitatem recipientis*.

But to ſpeake more fully to *Leſsius* who

who in a religious way disputeth principally for temperance; yet so severely that I must tell him, as a Phisitian, the Fathers of our Art preferre excesse (so it be not in the highest degree of excesse) before such temperance, and of two evils the least: For they lay it downe Canonically that all affects of plenitude or fulnesse, are safer for the body then diseases of emptinesse: And I apprehend much reason, and variety of reasons in this axiome.

First, because universall evacuation is sooner effected then repletion; Secondly, because accidents of various formes cannot be avoided, for they are infinite, and the least affliction falling upon an extenuate or lessiate body, for want of a sufficiencie of excrementitious humours to move in, giveth not only a dangerous assault to the radicall spirits, but without sudden resistance of art, must tyrannise nature before enfeebled and kept un-

der cannot of it selfe resist to expell it. Which meere resistance of nature or labour to expell noxious humours doth beget a Feaver, and that only *ex conatu naturæ* (according to *Christophorus à vega*) naturall heate is fired and not otherwise, by the ascent of putrid fuliginous vapours to the heart, or if medicine be adhibited, yet such a body must suffer from both and life be shortned.

Contrarily, where there is a sufficient quantity of excrementitious humours for diseases to involve themselves in, there are they reteyned with lesse danger or oppression to the radicall spirits: and removed by medicine with as little offence, as I shall demonstrate more Philosophically in this manner.

Albertus (amongst other Philosophers) doth constitute a twofold moisture in mixt bodies; One which he calleth *Humidum continuans*, and

from

from this continuating humidity proceedeth an unction of parts for otherwise they would bee altogether dry and consequently disunited: But there is no naturall body void of this humidity, though never so hard or dry, but hath a sufficient moisture to conjoyne their parts together *inter se*: and every Alchymist proveth this truth by practice, and daily extracting oyle out of the hardest and dryest bodies. Therefore this humidity is rightly nominated by some Phisitians *Oleaginosum Humidum*, oylie humidity consisting of ayrie and aqueous moisture.

The other humidity is *Humidum quasi nutriens*, as it were the nourishing moisture, and this is a watrish humidity in the mixt body, nothing advantagious to the continuation of parts, and is easily resolved because of its tenuity, so is not the oleaginous, because of its crassitude: So that where a proportion

portion of excrementitious humours, by reason of a severe dyet is wanting in the body of man, both disease and medicine must needs bee more powerfull over the fixed moisture and heate, which is the ligament of life.

Contrarily where there is a second moisture to entertaine, either effect or medicine doth lesse harme. But I intend no controversie with *Lessius*, therefore I will returne to my proper subject, and shew how every temper may be preserved void of all distempers, or such as arise out of the materiall principles of nature by the true use of wine, and also prove it to be an excellent remedy, applyed according to proper judication, and may prove specificall in diseases of every nature, arising out of the aforesaid principles, passing as dilucidly and briefly as may bee through all the parts of this discourse.

Curiositie hath newly conceived, and

and will now ſuffer abortion, if a taſte of this promiſed juyce be not ſuddenly preſented whoſe nature and excellency is encomiaſtick, ſufficient, ſo tranſcending all other nutriment, as that juſt *Noah* makes it the firſt act of his husbandry: and planted a Vineyard before either corne or any other graine, as is affirmed by ſacred teſtimony. The reaſon if I ſhould preſume to offer, *Ne Sutor ultra crepidam*, I muſt expect from divines, and juſtly, if I ſhould adventure to explicate any text of holy writ, without qualification; yet will I not ſo inthrall my fancy, or ſuffocate ſuch motions as may bee advantagious to a rationall man, without prying into the Arke; as not only to take notice of this plantation to be the firſt act of husbandry, but eſpecially of his age, which was Nine hundred and fifty. His age extended Twenty yeares beyond *Adam*, in whom the principles of Nature were

most firme and pure; And no reason can argue otherwise, but that in course of Nature, being so many Centuries after *Adam*, the yeares of *Noah* necessarily must have bin shorter by many score then were his Grandsires yeares, had he not tasted *Nectar* from that plant from which *Adam* was excluded, I meane an inferiour species of that tree of life: For had it beene equall in power, whereas he lived after his plantation Three hundred and fifty yeares (a good cordiall to an old man) hee had beene now alive, and so should have beene for ever. Moreover, in Six hundred yeares hee could not but conclude, and determine most naturall questions by experience, and thereby sufficiently taught out of universals how to draw his particular conclusions, or otherwise by resolving them into their naturall principles, make a sensible discovery of Natures secrets. And out of this fulnesse

of

of knowledge and experience, doth he plant his Vineyard; So that by inference the excellency of this subject doth appeare transcendent; Now let us really consider the nature and quality of it, with its difference and use, both in respect of aliment and medicament and application to every individuall, of what age or temper soever.

And to the end we may act asmuch as wee speake, Let us looke upon the quality of Wine philosophically, and at the first view wee shall discover a two-fold heate in it, as it flowes from a living body (*viz.*) an animall and elementary heate, for though wine cannot be said to be *animatum*, such as giveth a soule or life, yet it may carry with it and to it selfe, an impresse central or implanted heate from a soule, as may bee demonstrated plainly in other things: for the seed of animals aswell as of plants, have not a soule

in act, according to the doctrine of *Aristotle*: Yet it doth take from a soule such a generative power like unto the soule, which *Aristotle* saith is nothing else but a vitall heate, which hee hath distinguished from igneous and elementary. So as in the generation of a living creature the first moving is animal, or the plant from which the seed issueth, but the seed is the instrument, which by a power received from the plant (that is to say) by a vitall heate; begetteth another being like it selfe. Since therefore there is *in semine*, a vitall heate, distinct from elementary, why may we not say the same of wine, which in like manner issueth from an animate body? Then wine hath a double heat, or one conflate or moved out of two: and that which is great and intense doth not consist of an indivisible, but in some certaine latitude, and it is now greater or lesse according to the varie-

ty.

ty of Species, as also from the diversity of places; for in more hot places where the Sunne effects a stronger heate, there grow hotter Wines, and this heate in them is not externall, but rather naturall and implanted in the wine: For from the heate of the place it commeth to passe that the vitall and elementary heate, which constituteth the naturall heate of the wine, doth become greater and more intense: So as wee cannot deny in wine that double moisture: and *Galen* is of the same opinion, when as hee distinguisheth the substance *vinosa* from the substance *aquosa*, for *vinosa qualitas*, hath that humidity which doth unite the parts, and the watrish substance, only that which is contracted from aliment: For so long as the Grape was conjoyned to the Vine, there did flow thereunto a watrish humour by which it was nourished, and after the Grape is separated from the Vine, still doth re-

tayne that waterish humour, which as yet was not converted, nor assimulated into the substance of wine, neither can have any further conversion, because the wine is now no more *animatum*, or able to produce it into act. But this is that humidity in wine which is spent and wasted in boyling or otherwise, and the other heate remaineth only which is innate, and fixed to the substance of wine; and hence it is that the boyling of wine makes it more sweet, the other humidity being thus spent, it returnes to its true naturall moisture; And this I hope will be a sufficient satisfaction for the nature of wine in generall, from whence its familiarity with humane nature will appeare.

Now we proceed to the specificall difference of wine, and wine, and these differences consist chiefly in name, for although some differ among us in name, yet there is no specificall difference;

rence; but if you take them naturally there is in ſuch a ſpecificall difference, which addeth to the name, as colour taſtes and ſmell; The nature of them all corroborative, nutritive, mundificative, apperitive, and theſe are not only teſtified by the ancient learned Phiſitians, but alſo proved out of their owne exiſtence or prime animation, which hereafter ſhall bee demonſtrated.

To returne therefore to the difference in name or names they are ſo various and endleſſe, as that will reliſh more of curioſity then utility, to render, many of them being more phanaſtically impoſed, out of the exubeate ſingularity in Merchants of all nations. But ſo many as Philoſophers, Phiſitians, or Poets have taken notice of, I ſhall briefly ſet downe, and ſo paſſe to the colours.

In the firſt place let us take notice of the generall name *Vinum*, and ſo cal-

led *à vi*, from the ſtrength of it, as *Varro* would have it, but I rather render it *vinum quaſi divinum*, and ſo a ſpecies of the tree of life in Paradiſe. The Ancients they had many ſorts of wine differing in name, as *Fortinum* newly expreſt from the grape, *Protopum*, ſuch as fell from the Vine before the grapes were trodden; others which take their names from the regions in which they grow: as *Chium*, *Lesbium*, *Falernum*, *Cæcubum*, *Surrentinum*, *Calenum*, *Signinum*, *Tarraconenſe*, *Spoletinum*, *Ceretanum*, *Fundanum*, *Malvaticum*; amongſt the French many others: as *vinum Belonenſe*, *Divionenſe*, *Monliſpedonenſe*, *Remenſe*, *Burdegalenſe*, *Aurelianenſe*, *Andegavenſe*, and theſe agree better with ſound bodies in preſerving their temper then with infirme conſtitutions. There are weake wines in France which agree better with feaveriſh diſpoſitions, then with cold phlegmatick tempers: as

Pariſienſe,

Parisiense, Limonicense, Forense, Allobrogense, with many other. But now you know their names, and partly to what temper they are proper let us take a taste, and principally strike these foure vessels, (*viz.*) *sweet, acute, austere, and milde,* observing also foure colours in them, (*viz.*) *white, sanguineous, yellow,* and *blacke,* the first three commonly used and knowne to us by the names of White, Claret, and Sack, and these also admit of their differences: for there are severall sorts of Sack and Claret, so also are there of white wines, some sweet, some austere, some thick, others lympid and cleere, and all these nourish much, but especially the sweet wine, with this caution, that the liver, spleene, and reines, bee void of obstruction; For the sweetest Wines, (though they nourish most) yet because they obtaine a body generally more crasse: therefore they are said to obstruct

very much. Now having Philosophically shewed their nature and difference specifically, it remaines that I offer them medicinally to publike view.

The qualities generally received amongst Phisitians are to nourish, *Et super omnia alimenta*, if you will accept the testimony of *Galen*; It doth also evacuate, corroborate, correct putrefaction, open obstructions, exhilarate the spirits: and what more is wanting or needfull for the preservation or restauration of life and health then these, except we should preferre circumstance before substance, nor can there be any thing more securely practised, then that which is so familiar to nature, and universall principles of mixt bodies, or humane tempers: or so undoubtedly knowne to us in our Region, in any of these respects incomparable either with vegetall or minerall. For though we be very curious

rious in our ſcrutation, wee ſhall find either a difference irreconciliable in their figure or quality, and for the laſt, if it bee argued home in moſt drugges, it will put us, or rather force us to our hidden quality, and if wee ſpeake of remote drugges which are tranſported from other Regions, then I dare bee bold to ſay wee know them not at all, or not in ſuch a degree of perfection as wee ought: conſidering the frequent uſe of them. However the uſe of them cannot but be doubtfull; for if we know them, either wee cannot have them, or elſe ſuch is their alteration and change in tranſportation, as muſt force us to fault the Ancients for their high commendation of them, we finding either no ſuch vertues as they affirme of them, or none ſo effectuall as they avouch.

To this purpoſe *Chriſtophorus Barri* a Ieſuite in his relation to the Pope, of *Cochin-china*, profeſſeth that the rhubarb

barb which hee brought with him from thence, was ſo changed in tranſportation from what it was, as that he did not know it to bee the ſame thing either by the vertue or colour of it. And *Symphorianus* a learned Phiſitian, hath adventured to challenge moſt of our pharmacall compoſitions upon this very ground, and doth affirme the chiefe ingredients to be altogether unknowne or found in the ſhops of European Apothecaries: For better ſatisfaction take this expreſſion in his owne words; *Sed quòd res quaſdam vel non afferri, vel non ſine macula, vel in totum ignorari puto: ea ſunt balſamus, Cardamomum, Myrrha, Nardus indica, Caſsia, Scordium, Cinnamomum, radix Pentaphylli, Calamus odoratus, Xylobalſamum*; Now if no man hitherto hath anſwered his challenge, which for my owne part I ſuppoſe unanſwerable. Then let us view our Pharmacopea, and judge what uſe

can

can be made of our greateſt compoſi-
cions. How uncertaine, how unſafe the
practice of them which in a plaine ex-
preſſion is but *pugnare contra hoſtem
clauſis oculis*. I could ſtart other
doubts about many other things
much in uſe amongſt us, as Unicornes
horne, and Bezoard-ſtone, or ſuch
like; but my intention is not to enter
into controverſie; yet deſire either to
be better informed, or elſe to informe
others, for which cauſe I now fall up-
on this ſubject, ſo well knowne to all
Nations, that there is ſuch a thing as
Wine, and that this or that, is with-
out queſtion ſuch a kind of wine, and
familiarly uſed in this or that place;
And if I prove not the aforeſaid qua-
lities to be in it, I neither looke to ſa-
tisfie my ſelfe nor the reader. There-
fore that which was laſt in my intenti-
on ſhall now bee firſt in execution;
And though I make not an Index of
Authors, yet now my arguments ſhall

be altogether a Teſtimonie not doubting in our ſubſequent diſcourſe to cleere the point more artificially.

The firſt then is, That wine nouriſheth above all other aliment; they that have read *Galen*, know theſe are his words tranſlated. Indeed ſome nouriſh more, ſome leſſe, according to their ſpecificall quality, as *Vina aquea perexiguum alimentum corpori præbent, quæ verò craſſa ſunt & colore rubea plus alimenti habent quàm reliqua vina, Gal.*

Secondly, that it doth corroborate, *Vinum confortat ſpiritum, & ad ſpiritum convertitur, & fortificat virtutem, Avicenna.*

Thirdly, that it doth evacuate, *Vina craſſa dulciaq; quod alvum deijciant nemini ferè ignotum eſt, ſicut muſtum, quod tametſi ægrè concoquatur craſſumq; ſuccum, & inflationes faciat, alvum tamen movet, Gal.*

Fourthly, that it doth open obſtructions,

ctions, *Vinum dulce vehementer aperit oppilationes pulmonis, Avicenna.*

Fiftly, that it doth exhilarate the ſpirits, take ſacred Scripture; ſo that hitherto I have cleered, and plainly diſcovered theſe qualities in wine medically, and confirmed all by ancient claſſick authority. Yet if further ſatisfaction be expected, then looke upon the qualities of Wine in groſſe, as they are obviouſly laid downe by moſt or all the chiefeſt Ancients. White wine may bee adhibited in all acute and hot diſtempers, *ut voluit Hippo.* Sweet wine in cold diſeaſes, becauſe it heateth the body more, yet *cum calefactione temperata, Gal.* No White wine is ſweet, and that which is pure and ſubtile moveth Urine very much, leaveth no impreſſion in the head, becauſe it doth not manifeſtly heate, it doth ſenſibly refrigerate, and is commanded to bee adminiſtred in *febre continua, Gal.* Wine in generall

taken

taken moderately, doth purge choler by Vrine, exhilarate the mind, and refresh the senses; Wine also that is dilute may safely be given in Fevers, and White wine doth manifestly refrigerate, and cleanse the lungs, sweet Wines also may be taken in acute passions, as Plurisies and inflãmations of lungs to provoke expectoration, when the matter is digested according to *Oribasius*, *Haliabbas*, *Constantius Monachus*. Wine also that is white, subtile, and thinne, is not turbulent to the stomack, but of easie digestion, soone penetrateth the veines, provoketh urine, and is profitable in Fevers, because it doth not make hot the body, or disturbe the mind, nor offend either braine or nerves. But if it bee mixt then it quencheth thirst better, if you will credit *Isaac* the sonne of *Salomon*, an Arabian King.

Lastly, White wine is said to be insipid, dilute, coagulate with cold, because

cause in such are more parts of water then of wine; yet under favour in respect of its universall parts, there can be no such coagulation, as is affirmed by *Iohannes Portugalensis*, once a Pope of *Rome*. These are the generall opinions of the Ancients; But reason still urgeth to prove further the possibility of these seeming contraries in one and the same nature, as to open and shut, or shut and open, to corroborate and weaken, or to weaken and strengthen, and that these contrary acts should appeare together at the same time, in the same subject to whom it is applyed; As that wine (as you have heard) should generally evacuate excrements of the body, or particularly purge bilious matter by urine, and yet the same specificall wine shall corroborate the whole and every part it worketh upon at the same time: But when I consider or contemplate the super-excellency of

this plant in a naturall perfection and mixture transcending all other vegetals, as doth plainly appeare by the purity of its nature in it selfe, and familiarity with all animals; then it doth not seeme so unreasonable, to grant it in its temper a complicate mixture, or comprehensive nature, and to comprehend the quality of other Plants inferiour to it selfe; and in its owne perfection to obtaine a degree, though not so high as in the more proper subject. And thus is man the Epitome of the whole world. How ever wee know these aforesaid qualities to bee in wine, and may bee with as little contradiction as in *Guiacum* which doth by constringing evacuate, and *Rhubarb* which doth bind by purging. But still I spy more possibility then that, which is only extracted out of a Simile: and this is *aliquid Catholicum*, or an incorruptible spirit in Wine more powerfull then in

any

any other ſuch thing. And this moveth freely contracting or dilating its ſelfe in its ſpheare, adde diſtance weaker or ſtronger according to the power of the forenamed agent, and diſpoſition of the Spheare wherein it moveth. It may alſo be ſaid to move thus from its materiall principles, as by vertue of its fluent and fixt heate, the one oleaginous continuating, binding and uniting the parts together, the other fluent attenuating the humours, and looſening the belly or the body univerſally. And thus it is poſſible to effect theſe contrary actions out of its owne naturall mixture. And ſince it can doe thus, there is a great deale of reaſon why it ſhould be thus practiſed, for there is no other vegetal or minerall ſo ſafe, harmleſſe and familiar in it ſelfe to humane conſtitutions as being naturally more pure, and better concocted then any other juyce, either of milke, egges, corne,

fruits

fruits, or the like : all of them more ſubject to putrefaction, & more onerous to nature in concoction, by reaſon of their crudity, the moſt of them breeding little bloud, or vitious bloud, or no bloud at all; But wine, eſpecially Claret or red, is ſanguified before it be taken: Nay, the Ancients ſeeme to perſwade mee (when they call it the old mans milke, that it hath received a concoction more then bloud, as it is cited in *Iecore*. For milke is bloud dealbated or thrice concocted. This is the phiſick which doth not dull, but ſet a true edge upon nature, after operation leaveth no venemous contact. Sure I am this was ancient Phiſick, elſe what meant *Avicenna*, *Rhaſis*, and *Averroes*, to move the body twice every month with the ſame, as it is familiar to Nature, ſo they uſed it as familiarly; As for my own experience, though I have not lived yet ſo long, as to love exceſſe,

ceſſe, yet have I ſeene ſuch powerfull effects, both on my ſelfe and others, as, if I could render no other reaſon, they were enough to perſwade me of its excellencie, ſeeing extenuate withered bodies, by it cauſed to be faire, freſh, plumpe, and fat; old and infirme to be young and ſound, when as water or ſmall-beere-drinkers, looke like Apes rather then men.

My eye now is converted to the vulgar, and I ſee their hearts dance *ſyſtole* and *diaſtole*, diſorderly without obſervation of true time, the heart being too much dilated with this report of preſervation from death, ſickneſſe, and paine. For naturall death, or extreame old age, ſuffereth diſſolution without any paine, and all theſe to bee affected by ſo familiar a medicament as Wine, this ſurely verifieth the Proverb, *Every man now muſt bee a foole or a Phyſician.* But bee not deceived, the application of this medicament, to

every

every temper, age, diſtemper, with its circumſtances of Sex and Clime, will exerciſe the beſt Philoſopher rightly to diſpoſe and order, and if diſorderly applied, or ignorantly adviſed, the principles of Nature muſt ſuffer decay, and in ſtead of being extended ſhall bee ſweetly ſhortned, how ſweet then muſt extenſion bee! Empericks here ſtand like *Tantalus* with apples at their mouth, but cannot be the better for them; They ſee this ſubject but can never reach it, their Logick from a particular to an univerſall is of no force here; nor in this courſe can any man have experience, but he that knoweth what he doth in every one of theſe reſpects following, which are not rightly to be apprehended by any Emperick *quatenùs* an Emperick. Yet before I fall upon the foreſaid reſpects, give me leave ſince I ſee *Plato* to ſalute him: *amicus Plato, magis amica veritas.* The prohibition he bringeth

eth concerneth Kings, Magiſtrates, Souldiers, Women and ſervants, abſolutely forbidding Wine at any time, place, or to any of theſe perſons, and confineth them altogether to water; So that whether hee meant none but the Common-wealth of Schollers, ſhould enjoy this happineſſe makes no matter, for aſſuredly hee chiefly intended ſobriety; Yet reaſon is not ſatisfied, nor is his politique rule or law ſo agreeable to reaſon, as to bee received in any Republique (except Platonicall.) Firſt, becauſe it binds thoſe from the uſe of Wine which are moſt capable of it, in reſpect of judgement and reaſon, which Princes and Iudges have above other people, and therefore know how to uſe it rightly: and being continually in ſervices of trouble, care, and paine, exhauſting their ſpirits and courage, ſtand in need of ſuch a refreſhment as ſhall exhilarate the mind, and maintaine the principles

of nature. What panick feares doth Wine prevent in the Souldier ſubtiliſing their drooping ſpirits, which before were quenched with puddle water, and in time of famine how doth this cheriſh and defend their bodies againſt diſtempers, which by other ſtinking vnſavoury meat and drinke might be generated. As for ſervants, this is meat for their maſters, but Phyſick for them upon juſt occaſion. And ſo I paſſe to the tempers of bodies in generall, and the Wines generally agreeing with thoſe tempers, and then more directly to this or that individuall.

Temper it ſelfe being the reaſon of mixture, or the harmony and conſent of the prime qualities in elements, and by the exuperancy of each ſimple quality; theſe foure ſimple tempers are created; as hot when the heate ſurpaſſeth the cold, and yet of ſiccity and moiſture remaineth an equality;

nd ſo of the reſt, as cold, and dry, nd moiſt. Beſides, there are foure onjugate tempers which proceed rom the exuperancy of the two firſt ualities, as hot and moiſt, hot and ry, cold and moiſt, cold and dry, which are the foure compound tem- ers; their fixation conſiſting in that leaginous humour which wee call *nnatum calidum*: and this innate ſo ræſtantious, ſo neceſſary, as without mixt bodyes cannot ſubſiſt; 'tis alſo omented, and cheriſhed by influent eate, contracted in the heart, veines nd arteries, as their proper channels onſiſting of ſpirituall bloud, lying id in the heart as the middle of the ody, which by ſympathie doth de- end and maintaine innate heate, and oth abſolve and perfect the tempera- ent, with all the functions of the ody, even as the Sunne like a blazing ampe inlighteneth the world, ſo oth the heart ejaculate the influent

ſpirit, into the univerſall body, be-ſprinkling every part, conſerving life, and excitating to particular functions, ſo as in truth ſuch as is this fluent ſpirit, ſuch is the innate or fixt ſpirit in power, and accordingly all the functions in a corporall Republique adminiſtred, which by ſence and reaſon are plainly comprehended, ſo that the excellency of this fluent heate is not only admirable, but alſo of abſolute neceſſitie. And if ſuch a cauſe may be admitted, as we call *cauſa ſine qua non*, then this may be ſo accepted; for without this mutuall commerce of fluent and innate heate, all bodily actions are ſtayed and quiet. Theſe being then the prime exiſtence and ſubſiſtence of humane nature, and powerfull agents both in conformation and nutrition, their Spheare of motion may be more or leſſe adaptated by externall meanes, either homogeneall, or heterogeneall. For tempers then in generall,

generall, there is no ſuch aliment, no ſuch medicament as Wine. For the ſmalleſt wine, is a truer *pabulum* to the fluent ſpirit then egges, or milke ſucked from any creature, they all laying ſome burthen upon Nature to concoct, and in concoction there muſt be ſome expence both of fluent and radicall heate, and by ſo much is mans life ſhortened. But Wine is ſo pure in its owne nature, that it receiveth a ſudden mutation, and in this very alteration addeth light and heate to the fore-named principles; and it is as oyle to thoſe naturall lampes, therefore to bee preferred in my opinion.

Fernelius ſeemeth to favour my reaſon, where hee ſaith, that diſeaſes that are cold, admit of a ſafer remedy or cure then hot diſtempers, becauſe *contraria contrarijs curantur*, and thus regularly applying to the cold effect; wee foment and maintaine na-

turall heate. Contrarily in taking away præternaturall heate in the other, naturall heate doth either suffer, or is extinguished: but both in cold and hot affects; Wine rightly applyed, and upon true judication, is the excellent and inoffensive remedie. That it is a remedy, and such a remedy I shall thus indeavour to prove.

If it were by the ancient Phisitians given as a wholsome and safe remedy in Feavers, then is it a remedie in hot diseases, but so it hath beene applyed by the Ancients, as is before shewed. Againe, if it hath beene also by the same authority affirmed and adhibited in cold affects; Then 'tis a proved remedy in both. And if wee take along with us the specificall difference of Wine, then we shall soone observe this remedy to bee regular according to the Rule of contrariety. For Wine as it is naturally apperient, it openeth obstruction; and oppilation is the

next cauſe of putrefaction, and putrefaction of Feavers, ſo that opening being contrary to oppilation; Wine being opening is a true contrary remedy *per ſe* in obſtruction, and *per accidens* in the putrid Feavers.

Now let me deſcend to particular affects of each kind, hot and cold, and in either of theſe prove Wine to bee a ſpecificall remedy, agreed upon by counſels aſwell as the foreſaid Fathers, beginning with a Iew that laboured with melancholy, his temper hot and dry, from a vitious prædominion over the bloud, his body leane, colour black, ill diſpoſed to ſleepe, prompt to all actions, prone to anger, of an excellent wit and diſcourſe, but at this time mute, and hath beene ſo for Six dayes, his temper thus agreed upon with his diſtemper in a counſell of Doctors, they come now to fix upon two wayes of cure, the one being of humectation, the other ope-

ning obſtruction, and in reſpect of both, Wine is concluded a proper remedy.

Another great conſultation was had about one of the Chanons of *Rome* labouring with a Feaver, whether or no Wine might be preſcribed. About this point was much controverſie, and at laſt concluded and adhibited the remedie; For in all this conſult I read of no other medicament.

In the next place I preſent a young Gentle-woman epilepticall, or labouring with the falling ſickneſſe, her temper hot and moiſt, and ſo concluded in counſell; for they found her body fat and fleſhie: In this caſe they determined Wine to be moſt convenient for the attenuation of humours, and to be adminiſtred as a ſpecificall remedy; This alſo was agreed upon in a burning Feaver for a young Spaniard: in a great diſtillation *pro Epiſcopo Lucenſi*: in various affects and diſtem-

pers,

pers: *pro Aloysio Fos Careno*, in *vertigine*, proceeding from a cold and moist distemper of the braine: *pro Cive Lucensi* against all affects of the kidnies and bladder, *pro Magnifico Contareno*, with many others which were easie to produce, were it not prolix.

Enough being spoken to prove Wine in all tempers to bee proper aliment, and in all distempers as proper medicament, concluded by Fathers, and Councels in medicine: thus farre have I urged Wine in its owne simple nature, not but that I take notice of medicate Wines, and their excellencies in distempers above simple wine; So I passe to every age and sexe, and shew how it is to bee used as aliment, and at what times.

Humane bodies are not only obnoxious daily to affects of ayre, dyet, exercise, passions of the mind, &c. but also from our implanted and internall heate,

heate, which by little and little doth dry up and demoliſh our originall humidity, which ariſeth out of it ſelfe, and doth ſo depopulate and waſte it, as that it doth bring upon it many mutations, which are conſcribed with certaine periods and converſions of ages. For every Animall newly ſprung *ex ſemine & ſanguine*, as it were compounded of its prime humidity, is moſt humid, in whom all parts aſwell bones and cartilages, as fleſh, are ſoft, tender, and fluxible, which by progreſſion in age doth ſtiffen, dry, wither, and conſume. In like manner are the mutations and viciſſitudes, of temperaments, faculties, humours, diſtempers and manners. Therefore age is but a courſe and ſpace, in which the conſtitution of the body by it ſelfe is perſpicuouſly altered and changed.

Six notable differences of ages with their temperaments are to bee obſerved.

ved. The firſt is Child-age, which from the birth is extended to the foureteenth or fifteenth yeare, and this hot and moiſt, and is more hot then ripe and juvenall age, by reaſon of fixt, not fluent heate; for by how much neerer it is to its originall, by ſo much the more doth it participate of innate heate. Contrarily by how much it doth recede from its firſt Principles, by ſo much is this innate heate exhauſted. And this firſt age, one of the Ancients divideth into foure orders (*viz.*) Infancy, Dentity, and another betweene this and ripe age, and then puberity it ſelfe, which alſo comes in fitly and opportunely to bee diſcourſed, becauſe 'tis the ſecond age in the order of Nature. This age of puberity beginneth at the Fifteenth yeare, and is extended to the Eighteenth, and is leſſe moiſt and more hot. The third age is adoleſcency, beginneth at the Eighteenth

teenth yeare, and is extended to Twenty five, and of a middle temper. The fourth age is juvenile or flourishing yong age, which beginneth at the Five and twentieth yeare, and extends to Thirty five, and in comparison with the next foregoing age, is of a temper hot and dry. The fift age is virile or manly, and the constant media, betweene flourishing young age and old age; Yet doth it not so participate of either, as that it is intemperate or infected thereby: it beginneth at Thirty five, and is extended to Fourty nine. The sixt and last is Old age, which with the exhaustion of naturall heate, becommeth cold and dry in temper, but excrementitiously moist, by reason of languishing heate. This last age also as the first doth admit of division into these three parts. The first is fresh old age, beginning at Fifty, and extendeth to Sixtie, and

all

all this time may doe the Republique good ſervice, and execute offices as other men. The ſecond age is a *media* or middle old age, beginning at Sixtie, and extending to Seventie, and in this Claſſis, by reaſon of naturall imbecillity, they cannot deſerve of the Common-wealth. The laſt is decrepid age, and this concludeth our life, and being in this life, it beginneth at Seventie, and is extended ordinarily to Eightie; And further, according to the purity of naturall Principles. Theſe are the periods and differences exactly of mans age; The firſt ingreſſe hot and moiſt, the laſt egreſſe cold and dry, the middle temperate, ſight and touch being ſenſible witneſſes of this truth.

Holy *Iob* teſtifieth with mee, that man ſpringeth up like a flower, and continueth not long in one ſtate. Thus having circled out mans life *à puncto ad punctum*, it will appeare very

very probable, that mans life may by art be preſerved free from any diſeaſe, ariſing out of the mixture of naturall principles, from the infant age to decrepid old age, except the Principles be caſt impure, from whence proceedeth weaker tempers, and many diſtempers which wee call hereditary diſeaſes. And theſe alſo by art, and the artificial uſe and application of Wine, may be much altered, and life beyond all expectation prolonged. For the nature of Wine is ſo agreeable, and familiar with the naturall principles, of man, as if by the Phiſitian it be directly applyed, it ſhall ſo ſtrengthen the weakeſt temper, as ſhall make it ſubſiſt againſt a forcible diſtemper conveyed in *materia ſpermatica*.

The beſt opportunity of performing or acting this duty is *ab incunabulis*, to take the child from the mothers breſt, and from temper to temper to proceed, otherwiſe the temper uni-

verſally

verſally may be ſpoyled before, or ſo injured by unskilfull application of medicaments, as may cauſe to faile in the underſtanding. Yet much time may be gained in any ſuch caſe; and that which is counted the ſhame of Phiſitians, and puts them ſo often to their wits ends (*viz.*) a Conſumption hereditary or accidentall, and univerſall of the whole body, is no way to be cured better than by the right uſe of this plant. All Phiſitians in this caſe have hitherto flone to milke of Aſſes, and the like; But what is milke, comparatively with this juyce, which indeed is fit for Princes to receive, and Phiſitians duly to ſtudy upon, that they may learnedly and rightly apply it? For as Kings are the life and ſoule of the Republique and State, ſo for this cauſe, great care and judgement ought to be urged for their ſafety, and the extenſion of their lives to extreame age healthfully; which in

many

many hath beene ſhortened by Outlandiſh devices, and kickchawes. But if the learnedeſt Phiſitians ſhall throughly contemplate this ſubject, they ſhall ſoone ſee where the extenſion of Kings lives is involved; *Experto crede Roberto.* I ſpeake not phantaſtically, or from any palate-pleaſure. For my owne ſickly temper durſt not within theſe few yeares, ſo much as taſte Wine, til time and ſtudy enabled my judgement better, and now I take it daily, and (by the concurring benediction of the Almighty) and not thinne and extenuate, as formerly I have beene, but ſound and ſtrong as any of my yeares that hath had ſo many violent ſickneſſes. I could alſo ſpeake of ſtrange effects I have wrought in others, but leſt I ſhould be challenged for oſtentation I will forbeare, it being alſo a thing ſomewhat unjuſt, to publiſh perſons and their imperfections to the world, which

which were privately committed to my care. Nor is teſtimony in this caſe needfull, ſince I have proved the probability of effecting theſe or ſuch like, by reaſon, and argued the nature and mixture of this ſubject philoſophically, and upon this ground I deſire rather to bee credited, then upon any other. And ſo I will returne from my digreſſion, and take up my ſubject againe, and ſee if I can fit it now to all ages.

The Infant age is the firſt and moſt difficult (as ſome thinke) to reconcile, becauſe *Galen* ſaith, *vinum Infantibus ſit nocivum*, by reaſon of their temper, which is hot and moiſt; And ſo they underſtand *Galen* to ſpeake of the qualitie, but hee was not ſo weake a Philoſopher or Logician, as not to underſtand that mixt bodies are maintained, preſerved, and nouriſhed by their Simile. Nor did hee ever argue againſt *ijs nutrimur quibus conſtamus*,

which is to bee underſtood of mixt qualities rightly applyed, that ſuch are moſt apt and diſpoſed in their owne nature to aſſimilate with their like, as is this mixture in Wine to our materiall Principles of nature; So that *Galen* cannot bee underſtood to ſpeake of the quality, but rather the quantitie exceeding juſt proportion, with the manner of application, as if by the exceſſive quantity, you will adde ſo much oyle to the Lampe as ſhall extinguiſh it, or at ſuch times when it ſhall diſturbe it, by moving of ſome other heterogeneall, with time of it ſelfe, with the helpe or ſecret and inſenſible motion of Nature will conſume. But had the mixture in it ſelfe beene hurtfull, there would appeare but little reaſon in *Hippocrates*, which dyeteth children which are hereditarily ſubject to the ſtone, either of the bladder or reines, with white Wine rather then with milke.

Now

Now hee was not ignorant of diſeaſes hereditarie, that they are conveyed to the children in the Principles of Nature: and that Wine in it ſelfe was moſt agreeable to maintaine their conſtitutions, without any alteration of it to move affectedly; my ſelfe also have adviſed it, and not only in the ſame caſe, but alſo in Conſumptions, and many other affects with ſingular ſucceſſe: And (in truth) if Wine hurt any temper, the diſcretion of the Agent is to bee queſtioned, not well obſerving or knowing the true ſpecificall differences each way.

By theſe expreſſions I hope, thoſe that underſtand beleeve alſo, that the firſt is ſet at libertie to make uſe of Wine; now I muſt preſent a healrh to the next, which wee called Pubertie; this temper is more hot, and leſſe moiſt then the former. So that by way of contemperation of the heate, and humectation of the moiſt, the

ſame Wine is ſtill uſefull and moſt proper. But when, and how long, and how much, and how fitted is only knowne to the Phiſitian, and hee guided by his judications.

Adoleſcency, which is the *media*, or of a middle temper, neither hot nor cold, may not feare either White, Claret, or Rheniſh, in their order, obſerving the ſeaſons; with the inclination of celeſtiall orbes, and the meaſure.

Iuventus, being more hot and dry, muſt alſo apply himſelfe to theſe forenamed Wines, ſomewhat more dilute, which is eaſily effected by water.

Virile age holds out a cup of more rich Claret from 35 to 49. and goeth out with a draught of the ſmalleſt Sacke. Which *Senectus* makes ſtronger by addition of Aligants, and the richeſt Sacks and Muſcadine, and continueth them unto the laſt period of life.

Thus

Thus have I now applied it generally to every age, and briefly cleered my proposition. As for the Sex, male or female; betweene these I shall make no difference of temper. Nor doe I give eare to some, that make foule stirre *de Lana Caprina*, or to prove divers temperaments of Sexes, and that the procreation of women is more in the left then in the right side; *Ergo*, they must bee more cold, and more weake; But whatsoever they fancy this is only to bee observed, without any further dispute; That temperaments are not conflate, out of heate more obtuse, or vehement, but depend on the perfusion and consent of the foure Elements. Therefore having distinctly discoursed of temperaments, I have also included Sexes; As for the manner of using this subject. Thus it is as followeth.

Hitherto I have taught the nature

and use of Wine, both Philosophically, and medically, and how familiar a nutriment it is to man, and still say it must bee so, both in respect of its substance and forme, else I understand not *Aristotle* his *alimentum simile* and *dissimile*; For although all aliment of what substance soever must receive forme of heate before it bee converted into bloud, by which it doth nourish both fluent and fixt heate in us. Yet such nor so apt is any substance for forme to sanguifie or nourish as Wine; and if it be possible, it will augment innate heate and moisture; For 'tis oyle not water that augments the flame, a proportion observed, else it puts it out: so that it is the true Nectar, by the use whereof Principles of life are augmented, naturall humours multiplied, spirits refreshed, strength restored, care expelled, and bodies in youthfulnesse conserved. To conclude, 'tis all in all to a natu-

rall

rall body. For although in generall, aliment is ſaid to bee liquid, airie, and ſolid, yet 'tis humidity that nouriſheth. For medicament alſo I have proved it proper; The *Arabian* Phiſicians are of opinion, that to take this liquor once every moneth, in ſuch a quantitie as ſhall be approved by the learned Phiſicians is wholſome Phiſicke, it doth much recreate the Animal faculties, reconcile ſleep, provoke urine, and ſweat, diſſolve ſuperfluities, and they affirme it to cure the Quartane with other diſeaſes, circumſtances conducing to the profitable uſe of it after this manner, which circumſtances I obſcure, becauſe I am deſirous to entertaine time with ſubſtance, only Guſtome is to be mentioned as ſomewhat ſubſtantiall, for it over-ruleth the reſt; and the time generally moſt fit to receive Wine is with meate, and then ſuch Wine as beſt fitteth the temper of the Individuall;

duall; But those that meane to use this subject rightly must not be without their Phisitian, or out of their view, for let their temper or distemper bee what it will, so it be not some fatall stroke, or wound; by the wisdome of the Phisitian and his skill, they may sinsibly perceive the prolongation of their life, and by this meanes, which is so pleasant to universall Nature. The Chymist his best Rhetorick is exercised about the pleasantnesse of his extract, smalnesse of quantitie. But here I present a taste for pleasure, beyond all mineralls for safetie, 'tis incomparable either with them or Vegetals. Excesse in this may be more easily repaired; nor is the offence in nature of so great moment. Now because there will be some difficultie in getting true naturall Wine without sophistication, therefore I should thinke it fit (were it so pleasing to Authority whereunto

to I humbly ſubmit) that as it hath beene heretofore with us, and is ſtill in other Countryes, Apothecaries might have libertie to ſell it, and ſo by the direction of the Phiſitian, to make many medicate Wines, fitted and in readineſſe upon all occaſions. But that I may draw to a concluſion, I will briefly lay downe (or rather take up) two maine objections, one moved by *Galen*, the other from the ſacred Scripture, apprehended erroniouſly: both indeed at the firſt view or blaſt will ſeeme to ſhake both my foundation and edifice alſo.

Galen after all his ratiocination, is raiſed out of his Urne, and preſents to me in his Commentary upon the Aphoriſmes theſe words; Wine debilitateth as *Venus*: and *Frambeſarius* makes bold with his doctrine, and delivereth it for a truth, and in theſe words, *Vinum Venuſq; nocent eodem modo.* The objection I confeſſe is *in-*

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ſtar omnium, and very materiall, whether hee be taken to ſpeake of the uſe or exceſſe of Wine. In the firſt ſence it doth oppoſe all that I have formerly taught and proved, in the laſt a fit oppoſition to *Avicenna*, *Rhaſis*, and *Averrohes*, they adviſing wine once a moneth, *uſq; ad ebrietatem*. Now if *Galen* bee not underſtood to ſpeake of exceſſe, then (as I have ſaid before) neither Wine nor Venery, can hurt, debilitate, and weaken the body, for both rightly uſed are profitable, the one to preſerve the individual, the other to propagate the ſpecies, and *venus* as well as *vinum*, both exhilarate the minde, cheare the ſpirits, refrigerate the body, and cauſe ſleepe. So that at the firſt view, *Galen* doth ſeeme to ſpeake of exceſſe only, or principally. But that I may reconcile him with the *Arabian* Phiſitians my part is now to explicate, and render him in his owne proper ſence and

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meaning. This exception is not so much, or principally against the quantity, as the qualitie and misapplication, both in respect of time and temper. As when the quality of wine exceedeth in strength the temper of the body, to which it is given, and at a time unseasonable, as upon a fasting stomacke, and then to exercise the act of Venery, intemperatly upon it: and in this sence is *Galen* to bee conceived chiefly. But I apprehend *Plato* and *Ambrosius* in another sence, meerely distasting the *nimium* ebriety, and intoxication in a voluptuous way: and (to speake truth) after such manner abused, 'tis poyson both to mind and body, inflameth the bloud, debilitateth the nerves, vexeth the head, and to bee short is worse then any poyson. For this cause *Moses* not only calleth it *Venenum*, but the poyson of Dragons which admitteth of no cure. Therefore Wine in this manner taken,

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and according to this ſence is more deteſtable, for the ſtrongeſt poyſon of Animalls or minerals can but vulnerate the fleſh, but wine is powerfull to wound the ſoule; Yet ſuch is my candid cenſure of thoſe Arabian Princes in Medicine, that they never uſed it after this manner themſelves, or adviſed it in a voluptuous way to others (I meane to ebriety) but as a medicament rightly and properly judicated; Thus they made uſe of wine rather then any other medicament, becauſe of its familiarity with the Principles of humane Nature. Well knowing that ebriety, (as it is ſimply intoxication) may be effected by other medicaments aſwell as wine, and if not wine, then wee are inforced to uſe the other for ſoporificks, and the like. So that by this time I hope the doubt is cleere, the ancient Phiſitians reconciled, and my ſelfe moving towards the next objection,

tion grounded upon Scripture.

There are a sect in the world, and in this Region, that stiffely defend the fatality of mans life; and that no man can bee preserved, prolonged, or restored. That diseases of every kind are, or else to bee inflicted, by an inexpugnable necessity determined of God, and immutably fixed; And these *Ignaroes* have base and meane thoughts of those which defend the contrary, supposing it to bee a superfluous curiosity to avoid contagion, to seeke remedies for diseases, or to arme themselves against their enemies, because God foreseeth death of this kind or the like; And the Almighty foreseeing death of this nature, and at this time, and to this or that individuall; *Ergo*, it is not to bee avoided, though the Lord shall say every mans perdition is of himselfe. Dangerous and impious must this opinion needs bee, for if it be granted,

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what needs the Church or any private person, put up any prayer to the Almighty, for the restauration of life and health, and preservation out of danger? and to what end or purpose was the gift of healing dispenced to the Phisician, if death and dissolution of every kind bee predestinated, so as by no meanes it can bee shunned or prevented? Nay, to what end should wee pray for our daily bread or health, &c? That we may therfore expurge this pernicious and intolerable mistake concerning the divine providence of God, some things about his celestiall administration of universalls are more highly to bee taken into consideration, and repeated: by which the dignity and eximious utilitie of medicine may bee fully shewed. That therfore the vicissitudes of humane actions and things happen not by chance or fortune, but by the ordination of the Almighty,

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ought to bee embraced by all Christian pious people, and that God is the omnipotent and eternall builder of the Universe, and framedit of nothing, as is proved by divine testimonie. This building being thus powerfully framed, is also by the same efficacie conserved, who hath also constituted to evety particular created thing by its selfe, a beginning and an end of subsisting and moving, and doth take notice not only of principall, but also of subsequent causes of things, as if the Lord did governe, moderate, dispose and order them, according to his free will, and yet all this government is void of fatall violence, and most commonly commoth to passe mediatly, and by deputed causes, which the vulgar call second causes; which the divine Majestie doth use as the instruments of his will, while hee doth so manage all things which he hath created, as also himselfe

selfe may suffer them to exercise their proper motions; for the will of man by divine ordination is the beginning of humane actions, freely choosing what seemeth best to its selfe, especially in externalls. And according to *Aristotle*, the nature of motion is the cause of this or that thing in which it is primarily *& per se*. As for example, in the Sunne, perpetuall rotation, in weights of their inclination to Center. Yea, the causes so answer the effects, as if the effects bee necessarie, the causes are also necessary, and of contingents, the causes are also contingents; nor doth the presence of God, which is certaine and cannot bee deceived take away the contingency of naturall events. But the future effect is disposed, as it were by a divine providence, necessarily or contingently. Nor is it so that the Creatour is bound to the necessitie, but moderateth all things freely

freely according to his free-will and pleaſure. As did plainely appeare, when hee cauſed the Sunne to ſtand ſtill a whole day. And when hee cauſed the Sea to divide it ſelfe and ſtand like firme walls about the Iſraelites; As alſo in the caſe of *Daniel.* The three children in the fiery furnace. And *Duffus Milcolumbus* King of *Scots*, who being cruelly murthered, *Anno Dom.* 961. neither Sunne or Moone was ſeene for the ſpace of ſixe moneths after. And although hee can thus diſpoſe of cauſes, and life and death abſolutely at his own pleaſure, yet it behoveth us rightly to take that conſtitution of tearme of life not abſolutely for a fatall determination; but for a divine ordination of ſervient cauſes, by their naturall power of ſuſtaining or corrupting life. For ſince

The joy of youth and health her eye displayed,
And ease of heart her every look conveyed. *George Crabbe.*

life (as the Philosopher speaketh) is nothing but a duration of heate conjunct with moisture, and duration of vitall heate, and extinction of the same, are naturall effects, depending in like manner upon naturall causes; which without doubt for the various internall disposition of naturall heate and moisture, as also externall causes, not only the quality, but also the quantity of life it selfe may bee varied. For it doth attaine the internall condition of lively Principles, so long as the heate and moisture are so united in Animals, as one is not destroyed by the other, and so long they live, but either of these separated each from other perish. And in whomsoever innate is more vegetious and strong, and radicall moisture more pure in substance, copious in quantitie, and also temperate,

perate, in them life is more long. Thence it commeth to passe, that our ancient Fathers by reason of puritie in the internall causes of life, have exceeded the age of nine hundred yeares; Succeeding ages departing from that puritie of Principles, by little and little are come downe to shorter ages; And in these our ages, the Countesse of *Desmond*, and *Thomas Parre*, are extraordinary examples. For ordinary old age is Threescore and tenne, if more it must bee by the extraordinary power and purity of the radicall Principles; For radicall heate is the principall Agent of generation, in the liquid substance of seed and bloud in the first conception, soone after renders it more dry, and exhibits the rudiments of every member, and by drying still more, doth publish the

exact ſpecies; Then it doth augment after it is come into the world, and bringeth it to perfection. Hence by the continuate efficiency of the ſameheate, all the parts being exiccated above meaſure are leſſe able to adminiſtrate their offices, whence followeth a neceſſitie of decay, and extinction at laſt of naturall heate, and this is a naturall death, according to *Galen*. Which by decrepid old age, by ſiccity and defect of nouriſhment, without ſenſe of paine according to nature is extinct. And is unnaturall and violent, when by any other internall or externall cauſe or injurie, it is put out before decrepid age; For ſo with care and skill it may bee prolonged. For as I have plainly argued, and yet not ſwarving from true naturall Philoſophy, by this right it doth appeare

appeare possible, to maintaine the Unitie of heate and moisture till they spend themselves in their owne naturall motion, and is to cut off their being by unskilfull courses either in dyet or medicine.

And if a Simile will bee acceptable, I suppose *Hippocrates* to bee very happy in his, when hee compareth the life of man to a candle in a Lanthorne, or set up in some other place, where neither wind or raine, or other tempest can seize upon it; In such a place the candle will bee longer burning out, then when it is exposed to common injuries of winde and weather, by which it is either suddenly blowne out, before the oyle or tallow bee spent, or else blazeth out in a shorter time. And these injuries are to the bodyes of men plagues, wounds, and all manner of diseases,

compelling nature violently, to yeeld its naturall being; which otherwise might and would be further extended.

I confesse according to the truth of that, *Contra vim mortis, non est medicamen in hortis*; That naturall death cannot bee avoyded, because the heart cannot bee made moister, when as by age it is exiccated; Yet I doe not thinke it wise or religious, in a negligent way to betray our lives to death before the time, as some doe in a phantasticall way, others in a desperate, but all like fooles goe to the slaughter alike, when as they runne upon such dangers, *inconsulto medico vel amico.*

By this time I hope the fatality of mans life will not bee questioned much, nor the possibility of extending it to extreame old age; and by

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no meanes ſo familiar and ſafe as Wine. Now if I ſhould proceed further to every circumſtance conducible to the practicall part, it would bee a worke of long time, which I cannot well ſpare, and of exact judgement, wherein I could bee content to receive directions from others more able and learned then my ſelfe.

That which I have done is rationally to ſatisfie the world in the thing it ſelfe, which hath beene in all ages queſtioned, both in reſpect of mans life, that it is not to be extended; As alſo in reſpect of Wines, that they are not ſo proper to extend it. Now if you looke backe, upon the Principles of mans life, and the Principles of wine, none will, I hope, condemne my Philoſophy, though ſome may differ in opinion, and many ſuch there will be,

be, which in ſuch infinitie aſwell of judgements as of faces, cannot bee helped nor avoyded. Therefore it is not in me to ſatisfie every fancy, nor doe I deſire to bee underſtood of the Vulgar; But rather that wiſdome ſhould bee juſtified of her Children, and to ſuch are theſe my indeavours offered a ſacrifice, after the manner of thoſe devout Children in *Plutarch*, which by reaſon of ſudden inundation of waters were diſappointed of their yearely oblation, which they uſed to offer up to *Iupiter*, yet rather then they would bee wanting therein, they religiouſly concluded in ſtead of a Ram to offer a Limon, which *Iupiter* accepted in that caſe of neceſſitie.

So my ſelfe having lately waded thorow Fountaines, Moores, ſtanding Pooles, Rivers, Wells, and the Sea,

Sea, it is impoſſible my braine ſhould bee free of Inundation, and conſequently my Wine pure without mixture of water and much weakneſſe; Yet if my devotion may bee well pleaſing to *Iupiter*, let it be bleſſed to the world. And whereas I have (like *Hercules* his dogge) but only beſmeared my lippes, with this Crimſon juyce, other *Herculian* braines may vent it in a plentifull manner, by which every ſenſe ſhall bee refreſhed, every capacity filled, and every underſtanding truly delighted.

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FINIS.

PVlchrum tuum, vir clariſsime, ac doctum de vino tractatum non oſcitanter perlegi, ac tibi remitto. Ab iſto ſubjecto Noacho agnomen obtigiſsè exiſtimo; Quum iſte fuerit gentilium Ianus bifrons nullus dubito. Nota illi fuere, & quæ ante diluvium geſta, & quæ aliquot annorum centurijs poſt illud accidêre. Ille à liberaliore vini potu pudenda detexit; tu ab ingenio vini arcana in publicum bonum revelas. Si quis ſitqui ex aſsidua Authorum lectione qui tibi viam præruêre, exiſtimet ſe quæ ad hanc materiam pertinent abundè percepiſſe, nae ego illum exiſtimo latè falli. Inveniet in tuo opuſculo non pauca hactenus non obſervata, quibus inſtructus poſsit, & quæ in rem ſuam ſunt pervidere, & aliorum ſanitati conſulere.

lere. Quamobrem fracto maligni livoris dente perge nominis tui gloriam æternitati consecrare. Scribebam Londini 7 Calend. Mart. anni ab exhibito incarne Messiâ supra millesimum sexçentesimum trigesimi sexti.

Tui si quis alius studiosus,

Alexander Reidus.

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